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EVANGELICAL MAGAZINE;
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RELIGIOUS INTELLIGENCER.

VOL. IV.]

AUGUST, 1811.

[No. 8.

At a Meeting of the General Association of Connecticut, holden at Farmington, the third Tuesday of June, A. D. 1811 : Present,

Rev. Messrs.	From
Nathan Perkins, D. D. Noah Porter,	} Hartford North Association
Prince Hawes, Joshua L. Williams,	} Hartford South
Timothy Dwight, D. D. Erastus Scranton,	} New Haven West
David Smith, Aaron Dutton,	} New Haven East
Joel Benedict, D. D. Joseph Strong, D. D.	} New London
William Fisher, William Bonney,	} Fairfield West
David Ely, D. D. Daniel Crocker,	} Fairfield East
Zebulon Ely, Daniel Dow,	} Windham Original
Samuel J. Mills, Daniel Parker,	} Litchfield North
Maltby Gelston, Bennet Tyler,	} Litchfield South

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William Lyman, D. D.	Middlesex
Nathan Williams, D. D.	} Tolland
Ephraim T. Woodruff,	
William Latta,	} From the General Assembly of the Presbyterian Church in the United States.
William Neil,	
Gardner Spring,	
Leonard Worcester,	} From the General Conven- tion of Congregational and Presbyterian Ministers in Vermont.
Jedidiah Bushnell,	
Jacob Catlin,	} From the General Associa- tion of Massachusetts Pro- per.
Seth Payson, D. D.	
Walter Harris,	} From the General Associa- tion of New-Hampshire.

The Rev. Doctor Lyman was chosen Scribe ; the Rev. Doctor Perkins, Moderator ; and the Rev. David Smith, assistant Scribe. The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Associational sermon was preached by the Rev. Zebulon Ely, from Acts xvi. 17.

The Rev. Messrs. David Ely, D. D. Joseph Strong, D. D. William Latta, Seth Payson, D. D. Jacob Catlin, Daniel Dow, and Leonard Worcester were appointed a Committee of Over-
tures.

The Trustees of the Missionary Society of Connecticut presented a Report of their proceedings during the last year, which was read and approved. The Report is as follows :*

The Account of the Treasurer of the General Association, as audited by the Auditor, was read and approved.

Reports from the Delegates to Vermont and New Hampshire were read.

The following persons were elected Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, viz. The Hon. John Treadwell, the Hon. Asher Miller, the Hon. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Moses C. Welch, Andrew Yates, and Ebenezer Porter.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut for one year from the first Wednesday of August next.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

* This Report was published in our last number.

WEDNESDAY, June 19.

Reports from the Delegates to the Presbyterian Church, and to Massachusetts Proper were read.

In consequence of a resolution passed by the General Assembly of the Presbyterian Church, the Rev. Messrs. Nathan Perkins, D. D. Abel Flint, and Andrew Yates, the Hon. Jonathan Brace, the Hon. Theodore Dwight, and Ichabod L. Skinner, Esq. were appointed a Committee to correspond, and act in concert with that body, or with any persons who may be appointed, or associated, for the purpose of devising measures, which may have influence in preventing some of the numerous and threatening mischiefs, which are experienced throughout our country, by the excessive and intemperate use of spirituous liquors.

The Rev. Messrs. Benoni Upson, Amasa Jerome, and Aaron Dutton, were chosen Delegates to the General Assembly of the Presbyterian Church in the United States, to convene at Philadelphia, the third Thursday of May, 1812; and the Rev. Messrs. Lyman Beecher, Abel M'Ewen, and William Robinson, were chosen substitutes.

The Rev. Zebulon Ely was chosen Delegate to the General Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene the first Tuesday of September next; and the Rev. Jonathan Miller his substitute.

The Rev. Messrs. Elijah Waterman and Erastus Ripley were chosen Delegates to the General Association of Massachusetts Proper, to convene in June, 1812; and the Rev. Messrs. Diodate Brockway, and Noah Porter were chosen substitutes.

The Rev. Messrs. William Lyman, D. D. and Frederic W. Hotchkiss were chosen Delegates to the General Association of New Hampshire, to convene the third Wednesday of September next; and the Rev. Messrs. Abel Flint and Daniel Dow were chosen substitutes.

A Letter addressed to the General Association from the Rev. Benjamin Trumbull, D. D. on the subject of his history was read: Whereupon, the Rev. Doctors Dwight, Ely, and Payson were appointed a Committee to prepare and report to this Body a letter of thanks to Doctor Trumbull for his faithful and successful labors in executing the business of an historian, assigned to him by the General Association.

The Rev. Doctor Benedict, and the Rev. Messrs. Dutton and Catlin were appointed a Committee to take into consideration the request of Doctor Trumbull, for assistance in supplying matter for his proposed ecclesiastical history, and to report to this Body.

The Rev. Messrs. Nathan Perkins, D. D. Abel Flint, and Calvin Chapin were appointed a Committee to enquire into the proceedings of the Consociation of Tolland County, on the sixteenth day of April last, relative to the existing differences between the Rev. Abiel Abbott and the Church in the first Ecclesiastical Society in Coventry; and also into the proceedings of the Council which met, on the same subject, on the fifth of June, instant, and

to report a statement of said proceedings to the next General Association.

The Association proceeded to attend to a relation of the state of religion in the respective Churches and Societies under the superintendence of, and in connection with the General Association. The Rev. Messrs. Zebulon Ely, Daniel Crocker, Jedidiah Bushnell, and Aaron Dutton, were appointed a Committee to take minutes of the relation, and make report to this Body.

THURSDAY, June 20.

The Committee, appointed to take into consideration the request of Doctor Trumbull, made a report which was accepted, as follows :

Whereas Benjamin Trumbull, D. D. has communicated to the General Association of Connecticut his design to write, "The history of the American Churches, of every denomination of Christians, within the United States of America ; noticing the place and period of their first appearance, the time of their immigration into America, the place of their settlement in this country ; their peculiar doctrines and discipline, with their modes of worship," has informed the Association, that he has already made considerable progress in the execution of the work, and has requested their assistance in procuring materials for the completion of it : Therefore,

Voted, That the General Association highly approve of Doctor Trumbull's design, believing that such a work would be very interesting and useful ; and that the Association feel it to be their duty to render him all the assistance in their power. Also,

Voted. That the Delegates of this Association to the General Assembly of the Presbyterian Church, to the General Convention of Vermont, and to the General Associations of Massachusetts Proper and New Hampshire, be directed to communicate Doctor Trumbull's design to those bodies respectively, and, in the name of the General Association of Connecticut, solicit their aid to so laudable a purpose.

The Committee, appointed to prepare a letter of thanks to Doctor Trumbull, reported the following, which was accepted.

Farmington, June 20, 1811.

Rev. and dear Sir,

The General Association have received your letter of the 13th, inst. with much satisfaction. The information contained in it, concerning the progress which you have made towards completing a general history of the United States, distinctly exhibiting the peculiar dispensations of divine goodness to their inhabitants, is peculiarly gratifying to this body. We are not insensible of the expense of time and labor necessarily involved in such a work ; nor can we fail to consider it as a testimony of high respect to the General Association, that, at their request, you have

undertaken a task of so much difficulty, and brought it so near to a conclusion. May God prolong your life and health, and enable you to accomplish this important object !

By some of our members your history has been read ; by others its reputation is known. So far as we are severally acquainted with it, the manner in which it has been executed has given us much pleasure. To write on political and military subjects, in a religious manner, has been the employment of very few historians,—of fewer, by far, than good men must wish. The example, which, in this instance, you have set, will, we hope, be followed by others, in the present and succeeding generations. Should this hope be realized, History, we are persuaded, will become more instructive and more useful, and will assume her proper province, as an handmaid to religion.

Your enlargement of the original design, according to the suggestion of Gov. TRUMBULL, and your comprehension of the whole period of our national history, we consider as judicious and desirable ; since, in our own view, the Providence of God, towards this country, in its infant state, was not less remarkable, less beneficent, nor less deserving of peculiar attention, than that which has distinguished its later periods.

Accept our thanks for this useful work, and our best wishes for your welfare.

The Rev. Messrs. Dow and Porter were appointed to return an answer to a letter from Newburyport.

The Rev. Messrs. William Lyman, D. D. Joel Benedict, D. D. Joseph Strong, D. D. Walter King, and Abel M'Ewen, were appointed a Committee to enquire respecting the Eastern Association of Windham County, and report to the next General Association.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, Samuel J. Mills, Ebenezer Porter, Joseph Vaill, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations, for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Erastus Ripley, Samuel Nott, Roswell R. Swan, Jehu Clark, Zebulon Ely, Charles Prentiss, Azel Backus, D. D. Aaron Hovey, and Ephraim T. Woodruff.

Resolved, That this Association will not, hereafter, receive any delegate from any Body of ministers, who shall be separated from the existing Associations, without the approbation of this Body.

Voted, That the following resolution be referred to the next General Association, *viz.* That the gentlemen chosen substitutes, in the place of the several Commissioners, delegated to the sever-

al Ecclesiastical Bodies, connected with this Association, be, hereafter, considered as Commissioners during the year following that in which they shall be chosen, without any new appointment, unless they shall have already taken their seats in said Bodies, have resigned their offices, been removed by death, or vacated it in some other manner.

Voted, That the vote of the last General Association respecting the register be rescinded.

The Rev. Messrs. Timothy Dwight, D. D. David Ely, D. D. and Aaron Dutton, were appointed a Committee to take into consideration the expediency of settling ministers for a limited time; and to make report to the next General Association.

A letter from Doctor Cogswell of Hartford, in his own name, and in the name of Sylvester Gilbert, Esq. of Hebron, was read: Whereupon,

Voted, That the several district Associations be requested to ascertain the number of persons, within their respective limits, who are deaf and dumb,—of what age they are,—of which sex,—whether they were born so, or became so by disease,—and at what age they became so, and of what disease; and to make report to the General Association, at their next session, designating in their report the towns in which such persons live.

List of unsettled ministers in the State, and of licentiates from the several Associations, viz. *Of unsettled ministers*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Jonathan Bartlett, Reading; Gershom Bulkley, Middletown; Samuel Camp, Ridgefield; Aaron Cleveland, Hartford; James Dana, D. D. New Haven; Asahel Hooker, Goshen; John Hyde, Franklin; Calvin Ingals, Stafford; Evan Johns, Berlin; Gordon Johnson, Killingley; Asa King, Pomfret; William Lockwood, Glastenbury; Samuel Munson, Huntington; John Noyes, Norfield; Samuel Stebbins, Simsbury; John Taylor, Enfield; Daniel Waldo, Suffield; Simon Waterman, Plymouth; Elijah G. Wells, Sterling. *Of licensed Candidates*, Messrs Daniel Banks, Weston; John Bartlett, New Haven; William Belden, Weston; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Clark, Washington; Chester Colton, Hartford; Mills Day, Washington; John G. Dorrance, Brooklyn; Nathaniel Dwight, Wethersfield; Henry Frost, New Haven; Asahel Gaylord, Norfolk; Nathan Grosvenor, Sturbridge; Gurdon Hall, Granville; Lucas Hart, Burlington; Austin Hazen, Vermont; Joseph Hovey, East Haddam; Daniel Huntington, New London; Bela Kellogg, New Haven; Francis King, Vernon; Gilbert R. Livingston, Red hook; Amasa Loomis, East Windsor; Harvey Loomis, Torrington; John Marsh, Wethersfield; Philander Parmele, Killingworth; John Seward, Granville; Henry Sherman, New Haven; Nathaniel Taylor, New Milford; James W. Tucker, Danbury; Timothy Tuttle, Durham; Hezekiah G. Ufford, Stratford; Comfort Williams, Wethersfield, Timothy Williams, Woodstock.

The Rev. Henry A. Rowland was appointed to preach the *Concio ad clerum*, at the Commencement in New Haven, September next.

Voted, That it be recommended to the members of the respective Churches, to furnish themselves with a treatise on the subject of communion at the Lord's supper.

Voted, That the next meeting of the General Association be at Sharon, at the house of the Rev. David L. Perry, on the third Tuesday of June, 1812, at 11 o'clock, A. M.

Voted, That 400 copies of extracts from the minutes of this Association be printed; and that the Rev. Abel Flint be requested to make the extracts and superintend the printing of the same.

The Committee appointed to take minutes concerning the state of religion, from the relation of the several members of the Association, made a report, which was accepted as follows:

"Your Committee, to whom it was referred to take minutes, and draw up a concise account of the state of religion, beg leave to submit the following Report."

"Though your Committee have not the happiness to announce such copious effusions of the Holy Spirit, as have been experienced in some past years, yet we find, by a careful review of the accounts exhibited from various parts, that our covenant God and Saviour is not unmindful of his gracious promise, *Lo, I am with you alway, even unto the end*. We find some precious tokens of his power, and the riches of his grace, in the enlargement of his kingdom. In several Societies in this State, it has pleased God, in some measure, to pour out his Spirit, and make additions to his Church. The Churches in the State appear generally to be living in peace, and walking, in some good measure, agreeably to the orders of the gospel. They are generally supplied with pastors happily united, and laboring, we trust, with fidelity in the common cause. While we lament the removal by death of several dear and faithful brethren in the ministry, some of whom were in the midst of their days and usefulness, we have to rejoice, and bless the Lord of life, that the lives of so many have been spared, and their labors continued."

"In our sister States of Massachusetts, New Hampshire, and Vermont, while we lament that many Societies are destitute of gospel ministers, and some of them, as with us, awfully stupid and indifferent with respect to the importance and glorious privilege of gospel ordinances; we rejoice that in various places there has been, and continues to be, more or less special attention. The flourishing and religious state of the College in Middlebury, in Vermont, about half the number of students being professors of religion, has a most favorable aspect on the interests of Zion."

"In the numerous congregations, under the care of the General Assembly of the Presbyterian Church in America, amounting to nearly 800, with more than half that number of ministers, the cause of the Redeemer appears to be happily progressing."

"The increasing exertions of Missionary Societies, for propagating the gospel in the new settlements, and among heathen tribes, together with numerous other benevolent institutions, which are happily multiplying from year to year, appear to be owned and blessed by our gracious God and Saviour. Infidelity, as far as we can discern, is losing ground, and though dangerous errors exist, we hope they do not increase. The King of Zion has been pleased of late, in some remarkable instances, to interpose and display the power and riches of his grace, in changing his most inveterate enemies into his cordial friends."

"On the whole, though we have to lament that we cannot, at all times, exhibit an account of the state of religion equally favorable, yet we rejoice that we can at all times place full confidence in our glorious Redeemer; and rest-assured that he is taking the most wise and effectual measures to perfect his kingdom. Let, then, the servants of the most high God continue their exertions, knowing their labor shall not be in vain in the Lord."

After a prayer by the Rev. Mr. Neil, and singing an hymn, adjourned *sine die*.

WILLIAM LYMAN, }
DAVID SMITH, } Scribes.

*On the nature and extent of the
Atonement with respect to its
objects.*

NO. VII.

[Continued from p. 247.]

WE will now endeavor to corroborate the truth of our doctrine,

4. By the tenor of the sentence of the final Judge. This sentence is recorded in the xxv Chapter of Matthew, in the words following.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep

from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, LORD, when saw we thee an hungered, and fed thee: or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee!

and the King shall answer, and say unto them. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say, also, unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they, also, answer him, saying, LORD, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick and in prison, and did not minister unto thee ? Then shall he answer unto them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me : And these shall go away into everlasting punishment, but the righteous into life eternal."

No doubt "every work will be brought into judgment, and every secret thing, whether it be good, or whether it be evil." And, "we must all stand before the judgment-seat of CHRIST, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Still, the work of faith, or the want of it, will be the evidence to the assembled universe of our state and character, and the sentence will be grounded upon that evidence. The question will not so much be, are you sinners ? as have you complied with the act of grace published to a fallen world ? The first

question is settled by all God's conduct towards us from the beginning, and especially by the whole dispensation of the gospel ; and certain it is, that "he that believeth not is *condemned already*, because he hath not believed in the name of the only begotten SON of GOD." They alone are freed from the present condemnation which are in CHRIST JESUS, who walk not after the flesh, but after the Spirit. The whole tenor of the recited sentence shews, that the question will be, have you embraced, or refused, the great salvation ? The sentence upon the wicked is, both in the terms and the substance, perfectly contrasted with that upon the righteous. The work and labor of love ascribed to the righteous are not the ground of their acquittal, but they are adduced as the fruit and evidence of their faith : and the want or defect of that work and labor of love, charged on the wicked, demonstrates their want of faith. The whole is a visible and glorious verification of the truth of the declaration of the ascended Saviour, in the commission he gave to his apostles to preach the gospel to the whole world, "He that *believeth*, shall be saved, and he that *believeth not*, shall be damned. That it is faith which saves the righteous, and unbelief which damns the wicked, is evident from the consideration, that the Judge selects their treatment of him, personally, or in his members, as what discriminates them, from each other : indeed it is that alone which can discriminate them. For they are alike sinners under the covenant of

works. It is by this mark alone that the Great Shepherd divides the sheep from the goats. The righteous are saved as *believers*; the wicked are condemned as *unbelievers*. Unbelief is the great sin which excludes from the earthly, and from the heavenly Canaan. The writer to the Hebrews, speaking of the Israelites in the wilderness, demands, "With whom was he grieved forty years, was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he, that they should not enter into his rest, but to them that *believed not*? So we see, that they could not enter in, because of *unbelief*." The same writer leads us to believe, that there still remaineth a rest to the people of God, of which that of Canaan was but a type, and that of the seventh day, but the emblem; and maintains, that they who have believed, do enter into that rest; a rest, in which they cease from their own works, as God did from his: a holy rest of soul in God, anticipated in the present world, and perfected in heaven; and then exhorts in the following words, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of *unbelief*."

That the sense we have given of the sentence of the Supreme Judge is correct may be further evinced, by what St. Paul in his Epistle to the Romans teaches, concerning the rejection of the Jewish, and the adoption of the Gentile church; and the readoption of the former, and commination of the latter; from which it is plain that their standing is

through faith, and their rejection through unbelief. Speaking of the fall of the Israelitish church, he says, "Because of unbelief they were broken off, and thou (the Gentile church) standest by faith, be not high-minded, but fear." "And they also, if they abide not in unbelief, shall be grafted in, for God is able to graft them in again." But not to enlarge on so plain a point, it is most evident, that as the language of the law was, DO AND LIVE; so that of the gospel is, BELIEVE AND BE SAVED: for the same apostle teaches, that "Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them; but the righteousness which is of faith speaketh on this wise, "If thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the scripture saith, whosoever believeth on him shall not be ashamed."

The retribution awarded then by the supreme Judge to those on his right hand, of eternal life, is not suspended on their perfect obedience to the law, but on their receiving the gospel; and to those on his left hand, of eternal death, is not suspended on their disobedience to the law, but on their rejecting the gospel. The whole language of God to sinners, and his whole treatment of them, in time, and at the general judgment, evinces

this truth, that they are in a new state of trial, under the dispensation of a covenant of Grace, wholly different from that which they had under the covenant of works in Adam their head ; under this, nothing short of sinless obedience, during their whole state of trial, was required in order to their justification ; and the least deviation from perfect rectitude would subject them to the threatened penalty of death : under that, the obedience of faith, which may and does consist with great remains of indwelling sin, and with many heinous transgressions of the law, is all that is required of them in order to their justification. Perfect obedience, indeed, is, and ever must be, their duty, but it is not necessary to their justification, because the meritorious ground of this is alone the perfect righteousness of CHRIST received by faith.

If CHRIST had not died to make atonement for the sins of men, they must have been sentenced and punished as *law-breakers*, and not as *unbelievers*, and though they might believe many things, concerning God and themselves, their faith would be no better than the faith of devils, who also believe and tremble. It could have no sort of efficacy towards their justification. Under such circumstances, how could a holy and sin-hating God say to them, *he that believeth shall be saved* ?—Certainly, their faith would be no better than their unbelief. The faith of the Gospel does not justify as a virtue, though it is a faith that works by love. It justifies only as it unites the soul to CHRIST, and takes hold of

his perfect righteousness ; and this by God's sovereign constitution and appointment. Apart from CHRIST's righteousness, faith, if it could spring from perfect love, would avail nothing to our justification ; nor would the most perfect obedience, ever so long continued, avail any thing to this ; nothing can avail to this, but a sinless and perfect obedience, either personal or vicarious. But if, on the supposition that no atonement had been made for sin, God could not consistently say to the sons and daughters of Adam, "*He that believeth shall be saved*," how can he say this, in terms the most unlimited and universal, on the supposition that atonement has been made for a certain definite number, short of the whole, of his sons and daughters ? Faith in the blood of CHRIST would be impossible to those miserable mortals for whom it was not shed ; and if faith in such were ever so possible, and ever so pure and strong in its actings, it could give no interest in CHRIST's atonement and righteousness, because, by the supposition, they were not, in the counsels of God, designed for them, and did not embrace them : but if it could give no interest in CHRIST's atonement and righteousness, it could avail nothing towards their justification and salvation ; for that atonement and righteousness are the only meritorious cause of a sinner's justification and salvation. Certainly, then, for God, in his word, and by his ministering servants, to say to such among others, *he that believeth shall be saved*, would be to sport, not

only with their misery, but with truth itself: either of these imputations we repel with, God forbid! The conclusion seems inevitable; a complete atonement is made for the sins of all men. Let us therefore behold the LAMB of GOD which taketh away the sin of the world.

NO. VIII.

HAVING, in the preceding numbers established, if we mistake not, the truth of our doctrine, that CHRIST by his death hath made atonement for the sins of all men, so that the law objects not to the salvation of all, on condition they are but willing to receive it, by declarations of Scripture—by the universality of the Gospel offer—by the aggravated guilt of Gospel sinners—and by the tenor of the sentence of the final Judge, we shall now, as proposed, attempt to answer some objections, which have occurred to this scheme of doctrine.

1. It may be objected, that if complete atonement is made for the sins of all men, then justice requires the salvation of all men; but it is certain from the scriptures that all men will not be saved. It is admitted, as a certain and awful truth, that all men will not be saved; but it is not admitted, that justice requires the salvation of all men, on the supposition that complete atonement is made for the sins of all. It is pertinent to remark, in this place, that this proposition has never yet been proved to be true, and after all

the proof which has been adduced of the atonement, we are not bound to prove it false: nevertheless, it may be seasonable to make a few observations upon it. Whoever assumes the position, that justice requires the salvation of all men, supposing complete atonement is made for all, must do it probably from false views of the nature of the atonement. If the atonement of CHRIST were a *transfer of guilt* from the principal to the substitute, so that the sinner became innocent, and the substitute guilty; and, at the same time, the perfect righteousness of the substitute should become in all respects, the personal righteousness of the principal, it would follow from the doctrine, that complete atonement is made for the sins of all men, that all men will be saved: because, the principal, in that case would be in the same state, as if he had never sinned; and had been perfectly obedient through the state of trial. But the possibility of a transfer either of sin or righteousness from one to another has never yet been shewn; and it is perfectly certain, it never will. The natural good or evil attached to these personal qualities, may be transferred; and in the salvation of men they certainly are; the substitute endures *the curse* of sin, and the principal enjoys *the life* of righteousness. But the former never ceases to be innocent, and the latter never ceases to be guilty. On the supposition of a transfer of sin and righteousness in the redemption of men, CHRIST would have been the greatest sinner in the universe; his

guilt would have been equivalent to the accumulated guilt of all men ; and he would have *deserved* to be made a curse, as in fact he was ; and the sinner would have *deserved* eternal life, as far as a creature, by perfect obedience, could *deserve* good at the hand of God. Certainly, eternal life would not be of grace, so properly, as of debt, at least it would be of debt in the sense, in which it would be possible for God to be in debt to a creature. There would be a congruity or fitness in the bestowment of eternal life, resulting from his personal character as righteous in the sight of God. On this idea of the atonement, indeed, there would be grace in the impetration, but none at all, in the application of redemption. We are however told that grace reigns, through righteousness, unto eternal life. by JESUS CHRIST OUR LORD. Salvation is of grace from the foundation to the top stone. "By grace are ye saved *through faith*, and that not of yourselves, *it is the gift of God*. The production of faith in the heart is the work of the Spirit of God ; it belongs to the application of redemption, and not to its impetration ; and it is *the gift of God* as much as CHRIST himself is so. If CHRIST's righteousness were so transferred to us, as to become our personal righteousness, it is difficult to see how *grace* should reign through righteousness. It would, in that case, be rather *fitness* than *grace* that would reign through righteousness unto eternal life. The idea of grace reigning through righteousness, must be an inexplica-

ble solecism upon any other plan, than that which supposes, that the sinner's guilt is for ever his own, and the righteousness of CHRIST is for ever his own. The former, on this ground alone can be justified *as ungodly*, and the latter suffer as innocent. On this ground alone can the representatives of the universal church sing, "Thou art worthy, for thou wast slain." If he was slain as a sinner we should never have heard this song, or have seen the record of it. Again,

If the atonement of CHRIST were strictly *the payment of the sinner's debt*, due to divine justice, and the righteousness of CHRIST were the price laid down for heaven, according to the language of the world in the purchase and transfer of property, here's one, and there's 'tother, as some eminent divines have incautiously expressed themselves, on this subject ; then, also, it might follow from the position, that complete atonement is made for the sins of all men, that all men will be saved. Indeed, there is so much analogy between this great concern of man's redemption, by the blood and righteousness of CHRIST, and the payment of debts, and the purchase of inheritances amongst men, that the SPIRIT of God, in condescension to our weakness, borrows terms from those common transactions to represent it, as he does from other sensible objects to represent other spiritual things ; but though this mode of representation is, when used, accommodated to our apprehensions, yet caution is necessary, that we do not trace the analogy too minute-

ly ; for this may be, and often is, the occasion of dangerous errors, and probably has been, and still is, on the important point in question. Thus the blood of CHRIST is called *the price* of our redemption from the dominion of Satan, and the prison of despair ; and his obedience as what reinvests us in the purchased possession, which by our sins we had forfeited and lost ; but it is still most evident, that these expressions and allusions must be limited by the nature of the subject. We are said to be bought with a price, and thence an argument is raised, why we should glorify God in our body and in our spirit, (viz.) that we are God's ; but we are no more the property of God after the purchase than before : the right of the CREATOR in his creature is absolutely perfect, and can neither be increased nor diminished. Our obligation to serve him, indeed, is enhanced by being bought with so inestimable a price, as that of the precious blood of CHRIST, but this arises from the endeared expression of the good will of God towards us in our redemption, rather than from our becoming more the property of God than before.—

When we pay a stipulated price for a commodity the seller is become our debtor, to make it over, and put us in possession, we have a claim on him grounded in justice ; and if CHRIST has, by his atonement and righteousness, in a literal sense, paid the sinner's debt, and redeemed the forfeited possession of heaven, God would, it is conceived, become his debtor, and would be bound in justice to save the sinner from hell, and to secure to

him the heavenly inheritance ; and this, whether he repented and believed or not, the price being paid, the sinner would be under no obligations to repent, believe, or obey, in order to perfect his claim of exemption from hell, and his title to heaven ; whatever obligations he might be under to do these, as a creature of God. All the obligation would, by this scheme, be shifted from the creature, to the Creator. But doubtless the case is far otherwise : so far indeed, that it is plainly impossible for the Creator, in any supposable case, to be a debtor to the creature. "For of him, and thro' him, and to him, are all things." He may, indeed, bind himself to the creature, by promise, in order to afford him a strong consolation ; but that would, by no means, make him a debtor to the creature ; but, on the contrary, would make the creature still more a debtor to him. He would be bound by his truth, but no stronger, than he was, prior to such promise, bound by his wisdom and goodness. Even the sacrifice and obedience of the man CHRIST JESUS, though infinitely pleasing to God, could not make God his debtor ; having undertaken to work out our salvation, he could do no less than fulfil all righteousness ; this he was bound to do, as invincibly as any other creature is bound to his duty ; and had he failed of this, he would have failed, not only of achieving our salvation, but also his own salvation, as a creature. Such failure indeed was impossible, not from indefectibility in him as a creature, but from the promise and oath of

God to uphold him, and to give him the victory. Even his obedience unto death was not a work of supererogation, it contained no fund of merit to purchase God's favor, either for himself or his people; it only became fit and proper that God, as the reward of his obedience, should give him and them, on his account, a crown of eternal life. Strictly speaking, not even he could claim it of God as his debtor.

[To be continued.]

The Necessity of a Revelation to instruct sinful Men in the Moral Character of God.

AN Apostle tells us, that "Life and immortality are brought to light by Jesus Christ through the gospel," doubtless meaning a future and immortal state of existence and rewards beyond the grave. Whether we should have known the certainty of a future life, or have had any just conceptions of the moral character of God without a revelation, is altogether uncertain; for whatever evidence there may be of these truths in nature, it is altogether uncertain, whether depraved creatures would have made any use of it, unless compelled to inquiry by higher evidence from heaven. The word Gospel, is used by the Apostle in its most large signification, for the whole Christian Scriptures; and not confined to the Evangelists, whose books we often call the GOSPELS, in distinction from the other sacred writings. It is the canon of revelation, contained in the Old and

New Testaments, which reveals to us the whole mystery of divine counsel concerning men, from their creation to the end of time, after which, eternal rewards will be appointed to all, according to the deeds done in the body.

Both Testaments, the Old and New, are parts of this revelation equally important; they are histories of the divine government and of the human character, in the different periods of the great era of redemption. The truths and events, doctrines and institutions of each, are so connected, that they furnish mutual evidence of their divine authority, and issue in the completion of the same glorious, holy and happy kingdom, to the praise of the riches of divine grace. So that if either of the Testaments be discredited, it will in a great measure, destroy our evidence for the divine truth of the other, and cast obscurity over the whole revelation, which is now perspicuous, and meets every candid and serious inquirer, with irresistible evidence of its origin in the infinite truth, wisdom and grace of God.

The whole is called the Gospel, because each part reveals truths essential in the scheme and completion of redemption; and also, because the Lord Jesus Christ, as mediator, is the great prophet through whom all information comes from God to sinful men. The Spirit of inspiration is his; the Spirit of prophecy is his; he gave the law in Paradise; he gave the law on Sinai; and all the inspired prophets and apostles were his servants, speaking in his name and by his Spirit.

Having described what is meant by the Gospel, in which life and immortality are brought to light, I return to the principal purpose of this paper; which is to select some truths which all will allow to be of first importance; and then to inquire, what evidence we should have had of their certainty, if they were not taught by infallible evidence in the Gospel.

First, We cannot without a revelation be assured of a future existence.

We know that a desire of immortality is natural to the human mind; but there are other things as universally desired, which do not take place. I may give as an instance, the universal desire to escape trouble and pain, in which, none were ever yet gratified. So it may be said, the natural powers and capacities of the mind indicate immortality, and that the instruction gained in this world is a probable preparation for an eternal active existence; but the assertion of a probability by the general reasoning of weak men, and such evidence as settles the mind in a sweet assurance of the event, are two different things; and the latter is only found in the revelation of Jesus Christ. Discard this Gospel, reject these holy scriptures, and all is dreadful uncertainty whether our existence will not close the next hour, never to be revived. Every reader hath tasted the pleasure of existence, he lives, and desires it; but cast away this revelation, and there is no assurance but that the next moment he will sink into nothing. Nor will it be sufficient to say, the general opinion of men, hath been that

there is an existence after death, for without a divine evidence men may be mistaken in their general opinions. It is further probable, that the general opinion originated by the gospel revelation, from which traces of knowledge have been spread by intercourse and tradition among the heathen nations. If there had never been a revelation, they would have remained in the doleful opinion, that death closes existence. We find that many of those, who reject the gospel revelation, fall into the gloomy notion that our existence ceases with the death of the body. While we pity the heathen, who have not the means of instruction; we may be astonished at the stupidity into which sinful minds sometimes fall where there is precious evidence of the truth. Their dislike of the holy doctrines and duties of religion is so great, that rather than admit them, they will forego the evidence of a future being; they will resist those desires of nature to exist, which are found in every intelligent creature, rather than serve God, keep his commandments, and obey the calls of his grace. What greater evidence can there be of the exceeding sinfulness of a depraved heart, where restraint from God is withdrawn? Thus gloomy and evil are the opinions of Infidelity, so that we should think a social heart must shudder at the thought of imbibing them.

Perhaps some who believe in a future and immortal life, have not attended to this point. Falling habitually, by education and the common consent of men around them, into a belief of a

future life ; they have supposed that natural evidence and human reasoning can establish this point ; but they ought to be informed, that it is scriptural evidence only, on which we can depend. There may be other sources of argument, but such alone are insufficient. Spirits do not converse with us after the body is dead ; and we see all objects around us, both animal and vegetable, dying without a return to life ; and if the gospel had not brought life and immortality to light, what conclusive evidence would there be, that man lives longer than these ? It is allowed, that the opinion of a future existence, altho' above reason is not inconsistent with it ; but it is a weak evidence of a future event to say, merely, that it is not inconsistent with the dictates of our reason. If we were to pursue the subject no farther, it proves that those who renounce the revelation of Jesus Christ, have fallen into most uncomfortable opinions. They have cut themselves off from permanent prospects either of moral or intellectual enjoyments, and have thrown away a certainty of the mind's existence, that the body and its appetites may revel in momentary sensual indulgences.

Secondly, Without the Gospel of Christ, men would not have known the moral character and perfections of God.

If unacquainted with his moral character, they must of course have been ignorant of the principles and end of his government ; of the harmony, fitness and wisdom of his Providence ; of a moral law ; the nature and effects of virtue and

vice ; and of the rewards appointed to their conduct. Just ideas of the Supreme character stand at the bottom of all true conceptions on these subjects. If it be allowed, as is probably the fact, that there is a degree of natural evidence, in the creation and government of things, for the moral rectitude and goodness of the Creator ; if we even allow it to be such as holy beings would find sufficient to lead them into right opinions of the Godhead ; yet it cannot thence be inferred, that depraved men would ever make such a use of this evidence, as to learn the true nature of divine holiness, justice, truth, goodness and mercy. This natural evidence is to be collected from the immense field of the divine works, and requires a persevering thoughtfulness and diligence, not to be expected in those, who have no taste for moral subjects, and no delight in a holy character. Also, the truth is to be reconciled to many appearances and events, which at first view, to our limited apprehensions, are contradictory. Add to this, the depraved heart, being unfriendly, and wishing to deny the divine holiness, step by step, would oppose the evidence of his rectitude. We know that the influence of an evil heart, to bias men's opinions, is very great, in cases where there are fewer difficulties than in this subject. Although the works of the Lord show his eternal power and Godhead, and his providence is always just, holy and good ; the judgment, by an evil heart, is prejudiced against his true character, and wishes to hide rather than to search it out.

Hence comes the great difficulty, which hath been and still continues, to retain the true God in the knowledge of men, even with all the aid of this revelation from himself;—a revelation introduced by the most stupendous miracles; ratified by uncommon works of Providence, which were designed to give it authority; continually inculcated by all the Christian means and institutions, and the influence of education, instruction and government. Although the ignorance of the heathen is criminal, and renders them guilty in the sight of God, because it arises from the resistance of their evil hearts, to the natural evidence which they have of divine holiness and their own duty; yet this doth not alter the point we are considering. The point is, whether without a revelation men would have known the moral character and perfections of God. Look on all the heathen world, and see the proof of this truth. See them worshipping stocks and stones, the works of men's hands; and mingling their adoration of the sun, moon and stars, with a worship of the most loathsome reptiles that creep on the ground. So groveling in its conceptions is the ignorant depravity of men, that it becomes tedious to a Christian, even to read the impure, confused and fantastic notions which the heathen had of their gods, and the worship which they yielded to them. A summary account of heathen depravity, folly and vice, is given by the apostle Paul, in the first chapter of his epistle to the Romans, which every one may read at his leisure; and all pro-

fane accounts have conspired to strengthen this description, and assure us, that men do not like to retain the moral character of God in their knowledge.

Further, The moral character of a supreme ruler, and the principles and end of his government, are subjects so nearly connected, that ignorance or erroneous ideas of one, necessarily subject the other to obscurity. Ignorance of divine holiness leaves the mind in doubt, whether God will govern his works on holy principles; and whether by the administration of his providence, he will encourage virtue or vice. We, therefore, find in all the heathen nations, even while they acknowledge a supreme being, the most gross misconceptions of the nature, and design of his government. The perfect rectitude of God, and the great moral principles of his government have, alike, gone out of their view. While, in their darkened conceptions, they made his nature like to the creatures, and to their own sinful minds; they ascribed to him the same passions, and even the same appetites as are found in sensual and wicked men. From the same impure source, they drew the principles of his government, the ends of his providential agency, the causes of his displeasure and punishment, and the means of pleasing him and procuring his protection.

Further, Ignorance of God's moral character must be followed with ignorance of the law. The law is a transcript of the will and moral character of the lawgiver, containing the rule of his administration, judgments and rewards; and of the duties

expected from those to whom it is given. Hence, at all times, when men have lost sight of the holy nature of God, they have discarded or corrupted his laws, by substituting their own vain imaginations and sinful desires, in the place of his word. They have taught for doctrine the commandments of men; for divine precepts they have inculcated the desires of their own sinful hearts; and exchanged a holy and humble worship, for such services of sensuality and superstition, as are more pleasing to human corruption.

Ignorance of the duties men owe to God, will be directly followed by a neglect and denial of the moral obligation they are under to each other; and by all the immoralities which destroy social peace and safety. The apostle, therefore, in completing the character of the Gentile, heathen world, in the first chapter of his epistle to the Romans, after he had described their ignorance of God's moral character, and their unwillingness to retain him in their knowledge, gives an awful list of the sins with which, in consequence, their hearts were filled against each other. Thus, are those filled with the most horrid affections of an evil heart, and with destructive vices, who have lost a sense of the true character of God. Having no true apprehensions of a holy and supreme governor, or of a moral law and obligation to any being whatever, the flame of wicked passions, and the rage of appetites hurry them into all the sins, which can gratify depraved hearts. This picture is not

heightened above truth; for we not only find it drawn by an inspired apostle, but verified by the most faithful accounts, both ancient and modern, of those who have had opportunity to know heathen principles and manners. In christianized lands, where the holy character is known, which the great Jehovah hath given of himself, it becomes the foundation on which a system of moral sentiments is built. The foundation is firm, it is the necessary, the glorious, the unchangeable existence of God himself; and the sanctions of this system have an awfulness which challenges attention, powerfully impels obedience, and hushes the passions and appetites into a state of restraint. A knowledge of divine holiness gives to the mind a sense of the fixedness there is in the laws of virtue, and distinguishes them from the dictates of sinful creatures. By the knowledge of right and wrong, of holiness and unholiness, which is drawn from the unchanging rectitude of God himself, the science of morals among creatures becomes fixed and determinate; and it is applied to their own relations, in the family, in the neighborhood, in the nation, and in all the connexions of intelligent beings, who are capable of being active in each other's happiness or misery.

Those who take no pains to study the Gospel, do still, from their very childhood, by all their intercourse in the society of christianized men, imbibe an idea of moral government, obligation, laws and rewards; and in many cases, their practice is sentimentally restrained,

while their hearts are still strangers to sanctifying grace. They too often ascribe that information to the discovering energies of their own reason, which was drawn from the Gospel of Christ, through the instrumentality of the means already mentioned. How often do ungrateful disbelievers of the Christian scriptures, pride themselves in the knowledge they have of moral subjects; thence inferring that the reason of depraved men is sufficient, without a revelation, to direct them to their duty and their highest good; while, they never would have known the little they do, if life and immortality had not been brought to light in the Gospel of Jesus Christ. This revelation is the fountain, from which have issued, all correct ideas on moral subjects, relations, obligations, duties and rewards. Hence flow all the benefits of a civilized state; hence the peace and safety of society, and the sweet refinements of social life.

Although the scriptures do not contain a system of civil policy and rights, being given for an end infinitely more valuable, the salvation of immortal souls; yet, they do contain the great principles of a scheme of moral virtue, which being known and loved, men will draw into use, for the benefit of all societies, from the family up to the empire, where multitudes are connected in social bonds, relations and rights.

Thus numerous and great are the beneficial effects of the Christian revelation. On examining the subject thoroughly, we may find reason to conclude,

that from this as a principal means, have flowed the little degree of peace and morality, which have been in the world.

In the early ages, revelations were made to particular persons, by dreams, visions or other ways of inspiration, to be communicated to men around them, as infinite wisdom saw to be necessary, for preserving in the world some knowledge of his own holy nature. When men had become very numerous on the earth, the wisdom of God saw fit to begin a standing revelation committed to writing, and to the special care of a particular nation. The church of Israel were made keepers of the divine Oracles. Although the written revelation was committed to the special care of this people, we have no reason to suppose its instruction was confined to them; nor because the ritual part of their worship was confined to them exclusively, can we determine that much useful knowledge, on great moral subjects, was not communicated to other people. Gross as the notions of the heathen were, at the time of Christ's coming, on the subjects of worship, obligation and duty; they would have been sunk into much deeper ignorance, if there had not been in Israel, a knowledge of the true God and his law. There is every reason to suppose, that certain ancient heathen writers on morality, which infidelity wishes to compare with the divine Oracles, although they will scarcely bear a comparison with the meanest Christian writer, did still derive all their excellence from some knowledge of

Moses and the prophets. As books were then obtained with great difficulty, it was the custom of their moral philosophers, to travel from country to country for information; and through this means the Jewish scriptures afforded a glimmering of light to the heathen. When the canon of scripture became complete, and Christian ministers received a commission to go and teach all nations; the light of revelation on the moral character of God, and all other important subjects connected with it, had a wide spread.

The scriptural doctrines were taught, almost through the whole world then known, and many pagan rites of worship fell before them. Although all the nations did not become Christian, and it was only a very few persons, in many of them, who obtained correct notions of the Christian morality, and its high source in the being and perfections of a most holy God; yet this was a light superior to all others, and a check on the darkness of depravity. A revelation from God, with the institutions it contains, is the means of all that is right, just, wise and good in the opinions of sinful men. Whatever natural evidence there is on these subjects, although it be sufficient to constitute men guilty in the sight of a holy God, because their opposition to it arises from a sinful heart; it never would, without a revelation, have been sufficient to preserve, in a degenerate world, a knowledge of God's moral character and of moral duty; and a knowledge of these being lost, every destroying vice must reign, and every social duty

cease from the earth.—Thus valuable for the interests of time, as well as for eternal life, are the holy scriptures, which all of us, by living in a Christian land, have received as an inheritance. These, with the information they give of God and his kingdom; of our duty and our interests, for time and eternity, are a most precious birth-right. Consider the abject state we should have been in without them, under the slavery of sin and darkness, and our own depraved passions and appetites.

How miserable and exposed is the condition of those, who have no assurance of an existence after the close of this life; who are in a great measure ignorant of God's moral character; of the principles and great end of his government; of his law and its eternal sanctions! Great, indeed, is the privilege of knowing the scriptures! But great as it is, there are some, who madly reject them; and all are chargeable with negligence in their search for truth and duty. If any who read, have been tempted to disesteem the holy scriptures, let them consider to what this impiety tends. It is risking the interests, both of this and a future world; and a step back towards all the ignorance and cruelty of a barbarous state. It is becoming doubtful of God's moral character and government, and of that mutual obligation between men, by which crimes are prevented, and social virtues encouraged.—If any think that by rejecting the holy scriptures, they are freed from a restraint, that is burdensome to their sinful desires; let them reflect that the appetites and pas-

sions they wish to cherish by indulgence, will naturally lead them to pains more severe than the restraint ; and that for the privilege of indulging themselves in crimes against others, they are exposed to the violence of all their fellow sinners, whose hearts are filled with the same death-bearing passions. Those, who will neglect the light of God's word, that they may have the pleasure of sinning ; should remember that they stake themselves against all the art, and revenge, and cruel deeds of a sinful race, who are as well versed as themselves, in the principles of mischief. But the danger doth not stop here, for they have opposed themselves to Almighty power, justice and vengeance, which will burn for ever.

C. W.

[THE following piece is well calculated to warn men of the danger of temptation. In the word of God, invisible, wicked agents, Satan and his angels, are represented as having an instrumental agency, in the sins of men.--They were tempters in the first apostacy, and in the same wicked manner, have endeavored to seduce all the posterity of Adam ; and to prevent the execution and application of a glorious scheme of grace. Similar representations on this subject are made, both in the Old and New Testament. This agency of evil spirits hath been believed, by all the orthodox, in every age, of the Christian church.

We are sensible that this opinion is attacked by Infidels, designing

thereby to destroy the credibility of the sacred oracles. Many modern Infidels, like the Sadducees of old, are ready to deny the existence of angels and spirits, whether good or evil ; and through this influence, some who profess to believe the holy scriptures, have been too easily inclined to disbelieve a fact, which is clearly testified in the word of God.—Another purpose, which the enemies of religion mean to subserve by this, is to keep the invisible world wholly out of men's views, by which means a wide door is opened, for the quiet practice of all iniquities.

To impute all the sins of men, to the temptations of invisible agents, would be false ; for the natural principles of the human heart are altogether sinful. The business of Satan and his angels, in their temptations, is not to implant new principles of sin in the heart ; but, to draw into exercise those which already exist. Wholly to deny the agency of evil spirits in the wickedness of mankind, is both untrue and dangerous.]

Ed.

The Returning Sinner Assaulted.

AS Satan, in the form of a serpent, was the great instrument in deceiving and destroying mankind, so when Christ was promised, it was foretold, that he should bruise the serpent's head, or, as the apostle says, destroy the works of the devil. Accordingly it appears from the whole tenor of scripture, and the whole history of the church of God, that Satan has constantly employed all his power and subtilty, to counteract and defeat the design of Christ

in every thing he has done and suffered for the salvation of sinners. He tempted Cain to slay Abel his brother. He drew off the greatest part of the first inhabitants of the world from the worship of the true God, and prepared them for a general destruction. He betrayed the inhabitants of the new world into the grossest idolatry. He introduced the same sins into Jacob's family, and the nation of the Jews, after they became a visible church. But he made the most bold and artful attempts to prevent the salvation of sinners, when Christ actually appeared in the flesh, and visibly entered upon the great work of redemption. He was permitted to lead him into the wilderness and tempted him forty days. He raised up both the civil and religious authority of the nation to oppose him. He put it into the heart of Judas to betray him. He met him in the garden with his infernal powers to intimidate him. And he finally became instrumental of his death on the cross. But he more privately opposed Christ and his cause, while he was preaching the gospel, and working miracles. A particular instance of this kind of opposition is recorded by the evangelist. The very next day after Christ had been upon the mount of transfiguration, a certain man brought to him a son, whom Satan had possessed and greatly afflicted. The account is as follows: "And it came to pass, that on the next day, when they were come down from the hill, much people met him; and behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son,

for he is my only child, and, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither. And as he was yet coming, the devil threw him down and tare him." It seems Satan meant to prevent his coming to Christ for healing, and would have destroyed his life for the purpose. The evangelist Mark gives the following representation of the case: "And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead." But Luke tells us, that "Jesus rebuked the unclean spirit, and healed the child, and delivered him again unto his father." Whether Christ did any thing more than heal his natural malady is not here said; but we know, that he often sanctified and pardoned those, whom he cured of bodily disorders. And it is not very improbable, that Satan feared he would do both for this man's son, which instigated him to exert such great efforts to prevent his coming to Christ. He was alarmed at his coming to Christ, either for temporal or spiritual blessings, and he did all he could to prevent it. Nor have we any reason to believe, that Satan is less alarmed at this day, when he sees men coming to Christ, or is less disposed to prevent their coming. It is then a serious truth;

That Satan endeavors to prevent men's coming to Christ.

It is designed in this paper, to show, first, that Satan does endeavor to prevent men's coming to Christ ; and then why he does it.

First, Satan endeavors to prevent men, in every way, where-in they may be said to come to Christ. While Christ was upon earth, he endeavored to prevent men's coming to him. for the cure of their bodily diseases ; and now he endeavors to prevent their coming to him for any other favors. In particular,

1. He endeavors to prevent men's embracing the gospel. and in that way coming to Christ for salvation. He knows that if men embrace the gospel of Christ, they will obtain pardon and eternal life. For Christ has said, " All that the Father giveth me shall come to me ; and whosoever cometh to me, I will in no wise cast out." This alarms Satan when he sees men flocking to hear, understand and embrace the gospel. He therefore uses every artifice to prevent men from going to hear the gospel, and if they go, to prevent their understanding and believing it. It is said in the parable of the sowers, " When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart : this is he that received seed by the way-side." And agreeably with this, the apostle says, " But if our gospel be hid, it is hid to them that be lost : in whom the god of this world hath blinded the minds of them

that believe not, lest the light of the glorious gospel of Christ, who is the image of the invisible God, should shine unto them." Satan endeavors to prevent men from going to hear the word of God ; by turning their attention to some other business. He endeavors, when they do go, to dissipate their thoughts, and fill their minds with prejudice against divine truth. And he endeavors, when they do go, and hear, and feel, to fill their minds with hard thoughts of Christ, and persuade them to believe, that he will not save them, if they do apply to him for pardoning mercy. He leaves no method in his power unemployed to prevent men from going to Christ ; he endeavors to prevent their taking one step towards him, and in every step they take, he throws all the impediments in the way, that he has subtilty to devise.

2. He endeavors to prevent men's coming to Christ, as his professed friends. When he cannot prevent their cordially embracing the gospel, and becoming really reconciled to Christ, he still endeavors to prevent their naming his name, and binding themselves to promote his cause and kingdom in the earth. He knows a public profession of religion gives true believers great advantage to grow in grace, and to employ their talents and influence for the support of true religion. And this he wishes to prevent. And accordingly he exerts all his artifices to keep them in darkness and doubts about the state of their souls. He tries to make them believe, that all

they have seen and felt in regard to their souls' concerns was a mere delusion, and that it would be very dangerous to themselves and to the cause of Christ, for them to make a public profession of religion. And if they begin to think of coming and naming the name of Christ, he doubles his exertions to make them delay for the present, and so gains an advantage against them to delay longer and longer. And he may often succeed in these attempts to prevent real believers from coming to Christ, and appearing publicly and advantageously on his side.

3. Satan endeavors to prevent the sincere professors of religion from coming to Christ in their private devotions.—Whether they read, or meditate, or pray, he endeavors to confuse and perplex their minds at such seasons; and if he cannot prevent their stated performance of external duty, he will still try to destroy their internal devotion. How often have Christians found unexpected and unaccountable embarrassments in their attempts to draw near to Christ in the duties, which he hath enjoined upon them? Such embarrassments are undoubtedly often owing to the great adversary of souls, who wishes to molest and disturb the friends of Christ, in every duty, which tends to strengthen their hands and encourage their hearts in his service. Besides,

4. He never fails to use his utmost influence to prevent true believers from coming to Christ, and holding communion with him at his table. It was at the sacrament that Satan entered into the heart of Judas, and tempt-

ed him to betray his master. Satan now knows that the sacrament is the most sacred and most precious institution, which Christ has appointed, in order to enjoy communion with him and one another, and to unite their hearts and hands to promote the interest of his kingdom. Hence when he sees the friends of Christ coming to his table, or actually come, he at such a time above all others, desires to come among them, and disturb their minds, distract their thoughts, and cool their devout affections. This he knows will tend to wound their feelings, increase their doubts, discourage their hearts, and weaken their hands. Thus there is reason to believe, that Satan endeavors to prevent men from coming to Christ, both externally and internally. And he most vigorously exerts his influence to do this, when he sees them the most engaged to come to Christ. For he knows, that if they do really come, in any way, it will weaken his destructive influence over their minds.

This leads me to show,

Secondly, why Satan endeavors to prevent men from coming to Christ. And here it may be observed,

1. It is because he is an enemy to God. Ever since his first apostacy, he has remained an irreconcilable enemy to that God whom he once loved supremely, and from whom he has received a sentence of eternal punishment. He now hates all the perfections, all the creatures, all the works, and all the designs of God. He knows the heart of God is set upon the salvation of

sinner, which makes him desire above all things to prevent their salvation. He knows, that the mouths of millions will be opened in the praise of God, when they arrive to heaven ; and cannot bear the thought, that the being whom he perfectly hates should receive the adoration and praise of all the redeemed from among men. He knows, that if he can prevent them from coming to Christ, he can prevent them from ever glorifying and praising their Maker. If he cannot prevent this in whole, he wishes to prevent it in part ; and a groundless hope of some success animates all his exertions to prevent men from coming.

2. He endeavors to do this, because he is an enemy to Christ, whom God has appointed as the great agent to destroy his works, and subvert his kingdom.— There is no one person in the universe whom Satan hates so much as he does Christ. Christ has done him the most harm, and is engaged to bruise his head, and defeat all his malevolent purposes. Hence, when Christ makes peculiar exertions to build up his own kingdom, he means to make peculiar exertions to defeat his design. If Christ sends forth sowers to sow the seed of truth ; Satan means to catch away the seed sown in the hearts of the hearers. If Christ sends forth men to preach and maintain the pure doctrines of the gospel ; Satan means to sow the tares of error and delusion, and in this way prevent men from embracing and professing the truth, and from acting agreeably to it. He is naturally prompted to do this from his enmity, and he heartily de-

sires to prevent Christ from seeing the travail of his soul, and reaping the rewards of his sufferings, by the conversion and salvation of sinners. And,

3. Satan endeavors to prevent men from coming to Christ, because he is an enemy to their souls. His malevolent heart prompts him to go about as a roaring lion seeking whom he may destroy. The holiness and happiness of others give him pain, and therefore he desires to prevent mankind from obtaining either holiness or happiness, and wishes to keep them in a state of sin and misery for ever. Nothing can be more crossing to his selfish heart, than to see those, who had been in the same condemnation with himself, delivered from the wrath to come, and prepared to sing the song of Moses and of the Lamb, in the final overthrow of all the incorrigible enemies of God. He wishes, therefore, to blind, seduce, and destroy as many of mankind as he possibly can.

A. Z.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

[THE writer of the following letter was a native, and an inhabitant of Branford in this state. He was a Major in one of the two Connecticut Regiments which were raised and sent to the northward in the first year of the French war. The Commandant of the Regiment to which he belonged was Col. Whiting of New Haven. Major Foot died at the army, of the Lake Fever, about six weeks

after the date of this letter, aged thirty-seven. In the tumult of the camp, he could not forget his divine Saviour. He was, hopefully, made a subject of divine grace in the great revival of religion in 1741, and 42.]

*Flatts, four miles above Albany,
3d September, 1755.*

MY DEAR WIFE,

IN a letter from you, you feared I had forgot you. This is the third letter I have wrote you this week. This is not a sign that I forget you. I am at Col. Schuyler's, waiting for a guard, for it is not reckoned safe to go alone.

I am in a very poor state of health, I guess it is owing to Jesuit's bark, taken to break fever-and-ague fits; or else to the almost constant fogs that arise every morning from the river. I am very much relaxed, flushes of fever often in a day,—much exercised with head-ache. If I was at home, should quite give out,—but I keep about as much as I can. I am tenderly looked after; go where I will, and treated very kindly. I have every thing I want, but your company.—But, however, am very well contented. The Comforter that should relieve my soul, is not far off. I cannot give any guess when I shall come home, if ever. I would have you cast all your care, and roll all your burdens on God; he will support you. Is he not better to you than any earthly friend? I am sure he is to me. When dejected, he raises me up; when fainting, he gives me most refreshing cordials; when thirsty, he gives

me the water of life; when hungry, he gives me angels' food; when all things around me look dark and gloomy, he cheers me with heavenly light; when the world frowns, he smiles; when streams dry up, he leads me to the fountain. Oh, he is light in darkness, joy in sorrow, company (yea, the very best) in solitude, the best physician in sickness, his cure is certain, and always in the best time. He often gives preventing medicine; and, how kind is this! Brings on a fever to prevent a lethargy; raises a storm, and thereby hurries one off from dangerous rocks or shoals; sends afflictions and trials of various kinds to prevent sin; carries into danger, that he may fly for our relief; beats down props, that the soul may lean only on the Lord. And thus, a kind God, (infinitely kind,) quickens, comforts, casts down, raises up, cleanses, purifies, meetens, prepares, and ripens his children for glory. How many are the methods, and how sweet are they, that God takes to prepare his people for the enjoyment of himself! And as soon as any one is fitted for it, he is, immediately, brought to glory. Now, is not this kind? God does not want to keep his children any longer in this troublesome world, than is necessary to prepare them for heaven. And how shall we not love God supremely, and cleave to him for ever? Is he not infinitely amiable, and has he not done every thing to endear himself? Oh, when I cease to love God, may my pulse forget to beat, and the purple fluid cease to flow. God, in Christ, is my life, my food, my drink,

medicine, health, wealth, friend, support, my portion, and my all in all. And, for my part, whatever others do, I may, I must, and, grace helping, will serve the Lord. Indeed, I don't know why I should not; for he is the best master, the kindest father, the surest friend, the most faithful guide, the nearest resort, the most wise, willing, and powerful assistant.

Oh, none but Christ, none but Christ! His laws are liberty, his service is freedom, his yoke easy, his cross welcome, his burden light, his commands holy, his company sweet, his presence delightful, his smiles heaven, his children the only excellent of the earth, his words sweeter than honey or the honey comb, his threatenings just, his promises sure, his providence holy, his comforts ravishing; yea, he is infinitely and superlatively lovely. This is my beloved, and this is my friend. And now blame me, if you can, for filling every letter with talk about Jesus, and his love and grace. I could dwell for ever on this delightful theme.

I have no news worth relating. Nothing remarkable has happened since my last. It is reported, however, that as three of our Connecticut soldiers were tending the fat oxen, the Indians came upon them, killed one, took one a prisoner, and wounded the other. Who they were I know not. It is said that Gen. Shirley will, very soon, attack one of the French forts at Oswego; either that at Cataraugui, or Niagara. He has three vessels constantly cruising about the lake, as you may see in the York paper of the 1st

instant. But 'tis now nine o'clock, I will lie down and rest my poor, crazy body, if God pleases, and to-morrow, I may perhaps write more. And so, a good night to you, and the dear children, and to dear friends.

Thursday morning. Slept comfortably, hope you had a good night, my dear, and freedom this morning to pour out your whole soul to God. I am very poor and pained to-day, but 'tis all well; because, as to health, it is as God would have it. And Oh, that in the temper of my mind, and tenor of my life, I were wholly conformed to God, the only way of happiness. A few queries that you and I may put to our own hearts. And O my soul, can any thing content thee, when God is absent? And when God is near, though in a cross, (if there can be a cross where God is,) art thou not happy? Art thou content with the bare performance of duties? When thou hast seen the Lord, didst thou not wish the whole world might join in the same glorious sight? Art thou divorced from the law as a covenant, and drawn to obedience by gospel motives? When strengthened to take heaven by storm and holy violence, dost thou find that Christ is thy strength as well as righteousness? In thy best frame, dost thou esteem all mercies, *only* on Christ's account? Can nothing satisfy conscience but that which satisfies justice, *i. e.* the blood of Christ? Canst thou ever forget the day and hour when God first broke down thy towering pride, and gained a full and complete victory over thy heart? And then how

sweetly did thy whole soul cleave to the Lord, as a satisfying portion? Is the power and presence of sin the greatest burthen? Dost thou long for deliverance? Dost thou cry out for hard bondage? Art thou willing to pass through the Red Sea, through the wilderness, through any trouble that shall pursue thee? Dost thou so love Christ, so sensibly feel thy love to him, as to make thee loath and abhor thyself? Whenever God discovers thy pardon, Oh, how do tears of joy flow down like a river! Does a sense of pardon sweetly melt thy heart? Where do you first run in a strait? Can you ever forget the promise that he drops as honey into thy heart? Art thou, in thine own esteem, a beast, a vile monster? Canst thou, whatever shall become of thee, wish well to Zion, and joy in her prosperity? Dost thou admire God's love to others, even though thyself should be a cast-away? To come yet lower,—Dost thou grieve for want of grace? And weep for want of love? Art thou well pleased that Christ and free grace should be exalted in the salvation of some? And, once more, couldst thou rejoice to be a footstool, on which grace might rise? And, to have done, wouldst thou part with thy interest in Christ for a thousand worlds? for any thing? for every thing the world can give?

But, my dear, you will be tired with reading and I with writing; so must bid you farewell for the present.—I just now had news that the man killed, mentioned above, was an Indian that belonged to Capt.

Pierce's company.—Have news now, that Gen. Johnson said, last Tuesday, that the affair should be decided within five weeks, so farewell, once more.

Thursday night, 5th September. Love to all friends; pray that I may be strengthened to the battle, which it seems draws on. Well, just as God pleases. May be I shall write no more. If not remember, the Lord Jesus.

ISAAC FOOT.

P. S. In the morning I expect to go to the army. Am much better in health, hope to get quite strong against the day of battle. The Lord is a man of war.



MR. EDITOR,

I TRANSMIT to you, an extract of a letter from a lady of eminent piety, in a distant part of New-England; together with a plain address, which she wrote to her neighbors, in the town of her residence.—It is supposed, that this address was the means of seriousness in many persons.

Extract of a letter from Mrs. —.

"MAY not trials be called sweet, when they have been sanctified, as mine have been to me, I think I can say, for a year past.—I can see that all things, that were any thing of a trial to me, were blest as the means of my having greater light, than I ever had before. One truth after another has been opened to my view in a regular manner.—In this time, I have had high and exalting

thoughts of God, beyond any I ever had before.—I never saw, in this clear manner, how perfectly right and just he is, in all his ways and in all his dealings toward me. Never before, did I have such little and abasing views of myself. I never before, felt such a weanedness from the world and all things in it. I have been ready to say, at times, my God is all in all to me.—I think he has given me foretastes of heavenly joys, which can be described but in a faint manner. Since I wrote to the people, Christians have been stirred up, as I have not seen them before, in this town. There appears to be a seriousness, and many converse on religion. People attend meeting, as they have not before; and many attend who have not done it for years, and there is greater harmony among them."

Mrs. —'s Address to her neighbors in the town of her residence.

I HAVE solemn truths to make known to people in this town. Do not be offended with me for doing it. I am moved to it, out of love, pity and distress which I feel for you, and a sense of its being my duty. You cannot think it a pleasure to me, to hurt the feelings of any one in this town; for their treatment of me has ever been as kind as I could wish. My mind has been greatly taken up with serious subjects for nearly a year; in this time, many things have been made to appear to my view, in a clear light, of which I before had but a faint idea. The enlargement of soul, and the rich en-

joyment I have had, is beyond any thing I can express. I felt so joyful with the views I had, it made me in earnest in seeking for more. I have kept this, chiefly, to myself; I have, when in company, endeavored to appear as common; though, at times, it was difficult to conceal the feelings of my heart. Of late, I have let the state of my mind be fully known to Mr. —, in hopes it might be some relief, but no relief can I obtain, except I declare it to the world.

My views, for a week past, have been distressing indeed; and must I tell you what they are? yes, I must; it has been made plain to me to be my duty. You can have but a faint idea of what I am about to tell you. I have had sin and holiness set before my view, in a clear point of light. Oh, the awful view of sin! I thought I knew something of it before, but next to nothing, to what I do now; it has given me such a shock that it seems as though my life must soon go, except it wears off, as trouble doth from the mind of one that has lost a near relation. I was shown, at this time, the beauty, glory and excellence there is in God, and his justice in punishing those that go on in their sins. No one will be saved that goeth on sinning against clear light and knowledge, and will not accept of the plan of salvation through a Redeemer. When I first had this view of sin, I felt greatly distressed for people in this town; thinking that many are secure in their sins; then for the whole world. Every appearance of evil gave me distress, and it seemed as though I could see the

ill effects of it, the whole time, in something. The least action in a child that was not pleasant, was distressing to see. If those out of Christ saw themselves, as I now see them, they would not rest a moment, until they found a safe resting place in Jesus. Oh ! why is this neglect in preparing for another world ? Tell me, do you think this life too long to prepare for eternity ? If so, consider the meaning of the word *eternity*. Should you expect grain to grow, where there had not been any sown ? No more need you expect to get to heaven, except you take a right course for it. If you was going a journey to a distant country, where you never was ; would you not be very particular to enquire the right way ? Of how much greater importance is it, that you do not mistake your way to glory ; its importance is so great that it cannot be once named. There is great encouragement for those that will seek ; but where are the promises for those that will not ? Is it not said in the scripture, " look unto me all ye ends of the earth and be ye saved ? " In another place, " many are called, but few chosen ; " why not saved ? doth this not show the reason ? Christ says, " ye will not come unto me that ye might be saved ; " he also says, " seek and ye shall find, knock and it shall be opened unto you ; come unto me all ye that are weary and heavy laden, and I will give you rest." We are called upon to forsake our sins, and go in the way of understanding. Do let me ask those, that go on carelessly as to the concerns of their souls,

when they expect to set about this great work, and to prepare for eternity. If you should spend your whole lives in seeking, you will think your time has been short to do it in, when you come to the end of life. I do not mean by this that I think business must be laid by ; we know we are commanded to be diligent in business, fervent in spirit, serving the Lord. We know it is not our hands that worship God, it must be our hearts. I think we can worship him when at work. It is necessary that we take some time for reading, especially the Bible, which is able to make us wise unto salvation ; and also attend to public worship, if we can. God says, " where two or three are gathered together, in my name, there will I be in the midst of them." Permit me to entreat you, who are not satisfied that you are prepared for glory, to follow my directions.—Read your Bibles, and then reduce into practice, as far as you can, what that points out as being duty. You may say, that you understand but a little part of it. We are not to expect, when a child first begins to say his letters, that he can read ; no more are we to expect that we can fully understand the scriptures. Those truths, which are most essential to our salvation, are plain and easy to be understood ; and if we study them as we ought, they will, without doubt, be unfolded more and more unto us. Be much in prayer when about your work, seeking that your sins may be forgiven in and through Christ.

Pray much that you may be kept from sinning ; and then

try to guard against it ; or what good can we expect our prayers will do ! We are not to expect that we can obtain salvation ourselves, but we are commanded to seek, as much as if we could.—I hope I shall not weary your patience ; I should not have said so much, if it was not for the great desire I have, that all may come to a saving acquaintance with the Lord Jesus. It is likely, Satan will try to make you think, that the views I have are nothing but conjecture ; if all the world was to say they were not, I should not believe them any more than if they were to tell me, that the sun never shone.

How happy and blest are they whose sins are covered, and to whom the Lord imputes not iniquity !

It is my desire and prayer that you may all be brought to say that this is your happy case.

Religious Intelligence.

The conclusion of a Report of the Standing Committee of Missions, to the General Assembly of the American church, for 1811.

THE Committee having named the missionaries, employed the last year, and described the particular fields of their labor, with their various success, conclude as follows :

“ On a review of the statement of missionary labors presented in this report, the following facts appear :

1. The demand for missionary labor is great and increasing. The regions over which your

missionaries travel, are very extensive ; and, in most places, the inhabitants are either so few in number, or so divided into different religious denominations, or so poor in circumstances, or so indisposed to make the exertions necessary for settling ministers ; that some years must elapse before the gospel and its ordinances can be established among them. If, therefore, they be at all supplied with the bread of life, it must be by means of missionaries.

It has often been observed, that if missionaries could be confined to less extensive districts of country, they might preach more frequently in the same places, and do more good. Were those whose services can be procured, more numerous, the plan suggested might be adopted ; smaller fields might be appropriated to each, and of course they would be better cultivated. But while the harvest is great, and the laborers are few, either a part of the harvest must perish, or the laborers must extend their exertions ; either numerous and distant frontier settlements must be left without instruction, or your missionaries must continue to travel over wide tracts of country. On the whole it appears best to occupy as large a region as may be practicable, until the increase of missionaries, or the settlement of ministers in new congregations, make it proper to alter the present plan. In the mean time, the few occasional sermons preached at each place, will serve to keep alive a sense of religion among the inhabitants, and pre-

serve them from falling into a state of heathenism.

2. Your missionaries are cordially received by the people to whom they are sent. There occur, now and then, exceptions to this general fact. In some few places, the people are so utterly regardless of religion, as to treat the messengers of peace with contempt, and make light of the tidings of salvation. But in general, the people are glad to receive them, and thankful to the Assembly for pitying their destitute situation. Many hail their approach with joy; especially those who formerly enjoyed the stated preaching of the gospel, but are now, by their removal from old to new settlements, deprived of it. Then, while they heard it proclaimed every Lord's day, they knew not the value of the blessing; and some of them perhaps treated it with indifference. But providence has taught them its value, by taking it away from them. It is painful to them to recollect their former privilege. With sorrow of heart, they compare the situation which they once enjoyed, when, on each returning Lord's day, they could go up to the house of God, in company with his saints; with their present condition, in which they are compelled to spend silent Sabbaths, and are seldom favored with an opportunity for meeting in public to worship God, and to hear his heavenly word. Such, with importunity, pray the General Assembly to remember their destitute and mournful condition, and continue to send them the messages of divine grace. Their case calls for our compassion. Who

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can turn a deaf ear to them, while, in the anguish of their souls, they cry for aid, in the language of the Macedonian, "Come over, and help us?"

3. Considerable good has been done by the Assembly's missionaries, in the last year. The gospel has been preached to multitudes of people, dispersed over extensive tracts of countries, and destitute of the blessing of a stated ministry. Children and adults have been baptized, and a number of persons introduced to the full communion of the church. The sacrament of our Lord's supper has been administered in many places; and the hearts of the pious have been refreshed, by opportunities thus afforded them for uniting in the commemoration of his dying love. Several new congregations have been formed; and a pleasing prospect opens, in various parts of the country, that many more will shortly be organized, capable of giving a comfortable support to a stated ministry. A divine power seems to have attended the preaching of your missionaries, in a number of places. Their hearers felt the penetrating energy of revealed truth, and were dissolved in tears. If the solemn impressions made on their minds prove, in some cases, like the "morning cloud and the early dew" which pass away; it may be reasonably expected, that, in other cases, they will issue in a sound conversion, and saving faith in Jesus Christ.

If the Assembly take a retrospective view of their missionary exertions, since their commencement, in 1789, they

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will see, that the result is beneficial in a high degree. Regions that were then missionary ground, and where the scattered inhabitants heard only occasional sermons, are now thickly settled, and covered with respectable and flourishing congregations, enjoying the benefit of a stated ministry, and repaying charity received by them in their infant state, by contributing to the support of missions. Presbyteries now appear in districts in which were then seen only unconnected individuals, or, at best, a solitary congregation. The wilderness has blossomed as the rose. In regions where, a few years ago, was heard only the howling of wild beasts, and the shouts of savage men, churches now assemble, in peace and love, to sing praises to God and his co-equal Son.

4. Great encouragement is offered for the prosecution of missionary labor, with increasing vigor. Were no more given, than would arise from a kind reception of your missionaries by the people to whom they are sent, it should be deemed sufficient to proceed in this work of Christian benevolence. But thanks to our God, he has favored his church with peace and success; he has owned her labor of love, and crowned it with his blessing. Let the church, then, go on, with growing alacrity, in the missionary cause. Let her ministers unite their counsels, spend a portion of their time, and exercise their talents, in the various ways that providence may intimate to be their duty, in helping on this great and benev-

olent work. Let her members lend the aid of their property; the rich, by casting into the treasury liberal donations, and the poor, the widow's mite. Let all make the prosperity of the missionary cause an object of their earnest desires, and fervent and unceasing prayers. An attachment to it constitutes the *glory* of Christendom, in the present day. At length the church, having awaked out of her deep sleep, hears the voice of her ascended Lord, commanding, Go, preach the gospel to all nations. She has commenced the great work; a service well-pleasing to him to whom the Father hath given, by promise, the heathen for his inheritance, and the uttermost parts of the earth for his possession. Her work of love, he hath rewarded. Since her compassionate concern for pagan nations and others destitute of the means of grace, she has been favored by Him, with a plentiful effusion of his Holy Spirit, and with numerous and important revivals of evangelical religion, at home. The connexion between these happy events, and that missionary spirit which pervades the church, is obvious. This spirit has exhibited religion in a new, strong and interesting point of light: it has served, by its active and benevolent exertions, to prove that religion is not a vision of the brain, but a glorious reality; an energetic principle, not a mere form: it has demonstrated, that religion prompts to acts of compassion, beneficence, and charity, which can spring from no motives less powerful than those.

which it addresses to the heart. Compassion for the case of benighted heathen, has led Christians to look with pity on the destitute and uninstructed at home. Missions to distant nations have been followed by a more extensive propagation of the gospel in Great Britain, than was ever known before in that kingdom. And the same happy effects are likely to result, in this country, from missions to our frontier settlements and the Indian tribes. Pity for our fellow creatures at a distance from us, will excite pity for those who are nearer to us; and measures for supplying them with the means of grace and the bread of life, will probably be devised and executed. Indeed effects of this kind begin already to appear.

But above all, we may count upon the blessing of God our Saviour. He will reward his people's labor of love, and return their charity an hundred fold. He has promised to repay what is expended in feeding and clothing the poor; how much more will he repay what is laid out in supplying the famished with the bread of eternal life, and in diffusing around the benighted the light of heaven?

Confiding in the grace and promises of our Lord Jesus Christ, let us go on in the good work; let us imitate the bright example of our fellow Christians in Great Britain; let us regard it as a privilege that we may, by our property, our talents, and our prayers, assist in extending the kingdom of our exalted Saviour, among the inhabitants of our frontier settlements, the blacks, and the Indian nations.

And now "unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. AMEN."

[BIOGRAPHICAL sketches, and short accounts of the religious experience of Christians, are both instructive and entertaining to most readers. While they animate the pious; they also warn the sinful of the danger there is in a neglect of religion.

The following account of the conversion of Barnet, an Indian, is taken from the Report of the Board of Trust, of the Synod of Pittsburgh; who have the care of the Indian Missionary establishment at Sandusky. Barnet was unacquainted with the English language, and previously destitute of the means of instruction. The accounts which he gave of his religious views and feelings, at sundry times, will carry their own evidence of his sincerity, to real Christians. Wilful deception, in such circumstances as this man was placed, cannot be suspected. Although the account he gave of his convictions and feelings, is plain and simple, containing nothing new to pious people; still, it shews, that a work of God's Spirit on the heart, produces the same effects in persons of every denomination, nation and condition in life. They have similar views of their own condition by nature, the same humility under remaining sin, and the same desires for perfect holiness.] ED.

"ON the 7th of August, the Indian named Barnet, arrived

at the Cross Roads, from Sandusky : he appeared to be in great trouble, and impatient for an opportunity to communicate the exercises of his mind to the Board of Trust.

A number of the trustees were collected, and went with him to Mr. George Foulks', who understands the Wayandot language well. Barnet, through him, stated his case to the trustees as follows :

He said that he was in great trouble about the state of his soul. His sins appeared very great, and his heart exceedingly bad. He desired the people of God to pray for him.

He was impressed with the idea that he would not live long in this world, and he was afraid that when he was dead and gone, his children would live as the Indians do, without the knowledge of God, and the way of salvation through a Redeemer ; and he wished to know whether we would take care of his children when he was gone. His experience had taught him, that he need not expect happiness in this world ; he finds that he can do nothing good : he prays for salvation, but sees that God will never save him on account of his prayers, or any thing that he can do ; but that he must be saved, by free mercy, through Christ Jesus. Often when he attempts to pray, his mind wanders, so that he cannot keep it fixed on God for *three words*. He expressed a great desire to be instructed in the nature of baptism ; said he had mentioned it to Mr. Badger, but declined applying for baptism, until he should come in and converse farther on the sub-

ject with some of the fathers. He said, he believed that baptism was an ordinance of Christ's appointment, and that it was the duty of all Christians to be baptized, that they might thereby be helped to remember Christ ; and that he believed that all the benefits to be enjoyed by the use of this ordinance, must come to him through Jesus Christ. He expressed great fears of unfitness, viewed himself unworthy of the name of a Christian, because he was so ignorant of God, of the nature of the ordinance, and of many other things with which he ought to be acquainted. He felt himself to be such a poor, vile, unworthy sinner, that he did not know whether he could be admitted to the privilege of baptism or not. He said he knew that God only could judge of his qualifications ; that he felt a great desire to receive the blessings of Christ, which he had purchased for sinners, as these blessings only could make him happy. He farther said that he could not trust his own heart, it was so deceitful, and so much *bad* in it ; but he had some hope that God would overcome all his sins, and enable him to live right. He said it was his desire to state his case to his fathers, and leave it with them to say whether he might be baptized or not, and in case he was admitted, whether he might have his children baptized at Sandusky.

In the course of the conversation, when we were opening up the plan of salvation to him, he observed, that it appeared to him that God had led him all the way, on his journey from

Sandusky, and that he had entertained hopes of receiving benefit to his soul; but that when he arrived at Mr. Macurdy's he sunk under the apprehension that he had done wrong in coming, that his fathers could not help him, and that God was displeased with him. But now he thanked God who had brought him to hear these things; said that he never knew before that Jesus died for the greatest sinners, for such great sinners as he; that he had long known that Jesus died to save his people; this however was no comfort to him, for his sins were so great, and his heart so vile, that he had thought that he could not be saved. But now he understood that God would save him. (The Interpreter observed to the Trustees, that he could not in the interpretation fully convey the very low, humble view which Barnet communicated to him of himself.)

After a lengthy conversation with Barnet, on the gospel plan of salvation through Christ, and on the nature of the ordinance of baptism, and the manner in which it ought to be attended to, the Trustees were of opinion, that it was their duty to inform him that he would be admitted to the privilege of baptism, if he found freedom in his own mind respecting his right in the sight of God. It was left with himself to choose the time and place. After some deliberation, he replied that he would return with us to the Cross-Roads, and if he found his mind satisfied on the subject, he would intimate the same to Mr. Macurdy on the next Sabbath, he was accor-

dingly baptized on the next Sabbath, at the Cross-Roads, in the presence of the congregation.

He informed the Trustees, that he was much troubled about his relatives; in particular about four of them who listened to the Seneca-prophet,* and are led astray by him. He had tried to convince them of their error, and to persuade them to forsake the prophet; but finds that he can have no influence on their minds. They appear in his view, to be bent on their own destruction. He is at a loss to know whether he should say any thing more to them or not.

He also informed us, that he has lost his disposition to hunt. When he is in the woods, his mind is uneasy; he feels a desire to be at home with his family, where they may have opportunity to hear the word of God preached, and learn to understand what is in the bible; and to teach his children, and keep them from doing wrong. He said also that his inclination to work increased; he finds his mind most comfortable when he is working in his field, but at times, through sickness and trouble of mind, he is rendered unable to work, or hunt. Then his wife, and others say that it is his trouble about sin, makes him sick, and that his children will perish for want of cloathing, if he does not hunt in order to provide some for them. These things he cannot deny; for when he views himself, and

* The Seneca-prophet is an artful impostor, and enemy of the Christian religion, who hath obtained great influence over a number of Indians. Ed.

his wife, and children, all sinning and going wrong, it troubles his mind so much, that he often feels sick ; and his children are scarce of clothes.

He desired us to tell him whether God would have him to force himself out to the woods to hunt.

We answered him that we thought it would, in present circumstances, be his duty to work, and enlarge his field, that he might have as much corn to sell next year as would clothe his family ; and that we would send some clothes to his children; that they might not suffer this winter. This promise has been fulfilled ; many who saw him baptized, and others to whom the case was communicated, contributed generously for that purpose.

About the first of January last, Barnet came in again with his family, and wife and three children. He appeared to be much troubled. After some time, Mr. Foulks, the interpreter, attended ; and two of the Trustees had a lengthy conversation with him, on the subject of his difficulties, which principally arose from the badness of his heart. Having obtained some satisfaction respecting himself, he informed us that he had brought in his children to dedicate them to God in baptism. After a free conversation with him on the nature of the ordinance, and answering some objections which he brought forward from a sense of his unworthiness ; it was concluded to baptize his children, on the next day, which was the 3d Sabbath of January. Accordingly on the Sabbath, at

the Cross-Roads, after sermon, Barnet, with all the appearances of solemnity and devotion, presenting his three children, Joseph, Sarah, and Elisha, they were baptized before a crowded and affected audience. The scene was truly interesting ; hard must be the heart which did not feel.

He appeared unusually cheerful that evening, and told the interpreter, that he never felt so happy in his life ; he slept scarcely any that night. He remained at the Cross Roads five weeks, and appeared mostly comfortable.

He sat out for Sandusky on the last of February. Leaving his son Joseph to be instructed, and trained up for God, he expressed a hope that he might hereafter be useful to his nation, in teaching them the good ways of God." Thus far the report, for the last year.

[The preceding part was taken from the Report for the year 1810 ; what follows, from the Report of 1811.]

" Barnet gives comfortable evidence that he is a subject of a work of divine grace. Of his own and his children's baptism, we have before reported ; last summer, about the end of June, he was admitted to full communion.

Previously to his admission, he had a conversation with the Rev. George Scott, the substance of which follows :

Barnet said that he had much trouble of mind on account of the sinfulness of his heart, that he thought when he joined the church, and was baptized, he

would never sin any more as he had done. His feelings were then so interested in religion, that he thought he made a full and free dedication of himself to God, and hoped that Jesus would make him his, and would accept of him, though he knew himself to be the most unworthy, and that he would conquer the evils of his heart. For some time after this, he found a peace and satisfaction in Christ that he could not describe, and he thought he could give his whole life to the service of his Jesus. But afterward he found his heart began again to be wicked; yet in all his trials he thought, if he was not deceived, he wanted to serve God, and to be entirely resigned to him; but he found something within him that opposed all his desires and resolutions. He could compare it to nothing, but to two constantly fighting within him. He thought in reality he desired to love God, and to serve him; but his evil heart opposed it, and this so distressed him, that he sometimes thought he could not survive it.

Mr. Scott then took his bible, and pointed out the 7th chapter to the Romans, and directed the interpreter to translate it to him. When he had done, Barnett said that he could not have told his case better than what was represented there; and then inquired if that man was a Christian. On being answered in the affirmative, he said, he now hoped that Jesus would yet think of his case, and free him from this evil. He said he had a desire to commune with his brothers in the sacrament, and had come in to the settle-

ment for that purpose; but he could not think of doing this, unless he felt more clearness than he did at present. Mr. Scott then entered into a conversation on the nature of the ordinance of the Lord's Supper. Barnett said that the view he had of it, was, that it was designed to bring us in remembrance of the sufferings of Christ; but he wished more information on the subject. Mr. Scott gave him a particular account of the nature, end, and designs of the ordinance. When the time of the communion arrived, Barnett went forward, behaved well, and appeared cheerful."

Extract of a letter received by a gentleman in Edinburgh, from one of the Directors of the London Society for promoting the conversion of the Jews to Christianity.

"I HAVE the pleasure to inform you that the Almighty seems to continue to smile upon our endeavors. We have now twenty-four Jewish children in the charity school, some of whom are indeed snatched as brands from the burning; others appear to have their minds peculiarly affected with divine truths. What Christian can be informed, without the most lively sensations, that the poor Jew boy, (mentioned in the Brief Report,) before he goes to bed, calls the children in the house together and goes to prayer with them, in such a manner, that it would make a Christian blush! What Christian can read the letters,

(copies of which I send you) from a Jewess, a child of thirteen years of age, to her mother and sister, both Jewesses, without being deeply affected on the behalf of God's ancient people, and lamenting that so little has been done for their instruction

in Christianity ; in which case, through the divine blessing, many might now have been Israelites indeed, in whom there is no guile ; and others singing the praises of their God and Redeemer, in an upper and better world."

POETRY.

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FROM THE INSTRUCTOR.

ON THE DEATH OF A YOUTH—BY A LADY.

ADIEU, thou dear one ; o'er thy mournful bier
 Let soften'd sorrow drop the tender tear :
 But not such tears as poignant anguish shed,
 When bleeding nature bath'd thy dying bed,
 When o'er thy pillow love parental hung
 To catch the last faint accents of thy tongue,
 To feel in thee the agonies of death,
 Admire thy patience and confirm thy faith.
 Ah me ! what torture must thy bosom wring
 When death approaching shews the serpent's sting,
 Since ev'n his mildest, his most gentle dart,
 Flies keenly pointed to the human heart.
 'Tis thine, O death, to break the fondest ties,
 To blast the buds of sublunary joys :
 But tho' thy gloom must worldly glory shroud,
 Religion paints a rain-bow in the cloud.
 Thy baneful influence knows not to destroy
 The blessed seeds of everlasting joy.
 One grain of vital piety is more
 Than regal state, or mines of golden ore.
 A filial union to the God of grace,
 The gracious smiles of a Redeemer's face,
 Throw heavenly radiance 'round the fading form,
 And keep the soul collected in the storm.
 Mark the sweet influence of the Heavenly dove ;
 The pangs that weaken nature, strengthen love,
 Does not its force the breaking heart expand :
 It reaches forth the cold and trembling hand ;
 Gives kind expression to the glazed eye,
 And says, or seems to say, I cannot die.
 Rise, happy spirit, clad in beams of light ;
 Hope in fruition lose, and faith in sight :
 In knowledge, truth and holiness improve,
 And rest for ever in the lap of love.